



Pesantren and the Kitab Kuning: Pesantren Dynamics and Its Influence on the Kitab Kuning Traditions in Sukabumi

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Abstract

Purpose

This study aimed to better understand how the modernization of Islamic education has affected the patterns of learning Classical Literature (Kitab Kuning) in traditional pesantren in Sukabumi, West Java.

Method

This study used a qualitative method, by conducting in-depth interviews with 30 Kyais and pesantren teachers in six pesantrens in Sukabumi. The six pesantrens represented old pesantren and were located in both the regency and city of Sukabumi.

Results/findings

In general, the modernization of Islamic education in pesantren in Sukabumi has not had much impact on the ways of learning Kitab Kuning which still apply classical methods. Exceptions occur in a small number of pesantren which still all adhere to a pure Salafiyah system, such as Pesantren An-Nidzom, Selabintana, and Pesantren Assalafiyah, Babakan, Tipar.

Conclusion

Despite minimal modernization of their education system, pure Salafiyah pesantrens have tried to apply limited modernization to the pattern of teaching of Kitab Kuning. Two new models have been adapted: First, the application of the Amsilati method, a fast way of learning the Kitab Kuning discovered in 2002. Second, the application of an intensive learning strategy by placing selected students in intensive classes. Further studies need to be carried out to explore the effectiveness of the new method of learning Kitab Kuning in comparison to the classical one.

Keywords

Islamic education modernization, pure Salafiyah pesantren, Kitab Kuning, the Amsilati method, Sukabumi

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Abstrak

Tujuan

Penelitian ini bertujuan untuk lebih memahami bagaimana modernisasi pendidikan Islam telah mempengaruhi pola pembelajaran Kitab Kuning di pesantren-pesantren tradisional di Sukabumi, Jawa Barat.

Metode

Penelitian ini menggunakan metode kualitatif, dengan melakukan wawancara mendalam terhadap 30 kiai dan guru pesantren di enam pesantren di Sukabumi. Keenam pesantren tersebut mewakili pesantren-pesantren yang sudah lama berdiri dan berlokasi di kabupaten dan kota Sukabumi.

Hasil/temuan

Secara umum, modernisasi pendidikan Islam di pesantren di Sukabumi tidak banyak berdampak pada cara-cara pembelajaran kitab kuning yang masih menerapkan metode klasik. Pengecualian terjadi pada sebagian kecil pesantren yang masih menganut sistem salafiyah murni, seperti Pesantren An-Nidzom, Selabintana, dan Pesantren Assalafiyah, Babakan, Tipar.

Kesimpulan

Meskipun tidak banyak melakukan modernisasi pada sistem pendidikannya, pesantren-pesantren Salafiyah murni telah mencoba menerapkan modernisasi terbatas pada pola pengajaran kitab kuning. Dua model baru telah diadaptasi: Pertama, penerapan metode Amsilati, sebuah cara cepat untuk mempelajari Kitab Kuning yang ditemukan pada tahun 2002. Kedua, penerapan strategi pembelajaran intensif dengan menempatkan siswa terpilih di kelas intensif. Penelitian lebih lanjut perlu dilakukan untuk mengeksplorasi keefektifan metode pembelajaran Kitab Kuning yang baru dibandingkan dengan metode klasik.

Kata Kunci

Modernisasi pendidikan Islam, pesantren salafiyah murni, kitab kuning, metode Amsilati, Sukabumi

المخلص

الهدف

تهدف هذه الدراسة إلى فهم أفضل لكيفية تأثير تحديث التعليم الإسلامي على أنماط تعلم الأدب الكلاسيكي (كتاب كونيغ) في المدارس الداخلية التقليدية في سوكابومي، جاوى الغربية.

الطريقة

استخدمت هذه الدراسة منهجًا كميًا، من خلال إجراء مقابلات متعمقة مع 30 معلمًا من مدارس كيايس والمدارس الإسلامية الداخلية في ستة مدارس داخلية في سوكابومي. وتمثل المدارس الداخلية الستة المدارس الداخلية القديمة وتقع في كل من منطقة الوصاية ومدينة سوكابومي.

النتائج

بشكل عام، لم يكن لتحديث التعليم الإسلامي في المدارس الداخلية في سوكابومي تأثير كبير على طرق تعلم كتاب كونيغ التي لا تزال تطبق الأساليب الكلاسيكية. وتحدث استثناءات في عدد صغير من المدارس الداخلية التي لا تزال جميعها ملتزمة بالنظام السلفي النقي، مثل المعهد النظام- سيلابنتانا، والمعهد السلفية - باباكان، تيبار.

الخلاصة

على الرغم من الحد الأدنى من التحديث في نظامهم التعليمي، فقد حاول المعاهد الإسلامية السلفية النقية تطبيق تحديث محدود على نمط تدريس كتاب كونيغ. وتم تكييف نموذجين جديدين: الأول، تطبيق طريقة أمثلاتي، وهي طريقة سريعة لتعلم كتاب كونيغ تم اكتشافها في عام 2002. والثاني، تطبيق استراتيجية التعلم المكثف من خلال وضع طلاب مختارين في فصول مكثفة. وهناك حاجة إلى إجراء المزيد من الدراسات لاستكشاف مدى فعالية الطريقة الجديدة لتعلم كتاب كونيغ مقارنة بالطريقة الكلاسيكية.

الكلمات الرئيسية

تحديث التربية الإسلامية، المدرسة السلفية الخالصة، كتاب كونيغ، منهج أمثلاتي، سوكابومي

INTRODUCTION

It is undeniable that the reading of Kitab Kuning (the Yellow Book) (commonly abbreviated as the Kitab reading) is an important element forming the pesantren tradition. (Dhofier, 1990) Judging from its function, Kitab Kuning is a textual normative reference for the understanding of Ahlus Sunnah Waljamaaah (Aswaja). According to several of experts, the Aswaja norms contained in Kitab Kuning are formed from Syafi'iyah Jurisprudence, Asy'ariyah Aqidah, and al-Ghazali Tasawwuf ethics. In addition to the discourse on Aswaja, the Kitab also contains a series of applied sciences to access Aswaja understanding material. They include Arabic Grammar, both Syntax ('Ilm al-Nahwi) and Morphology ('Ilm al-Sharf), and Arabic Rhetoric ('Ulum al-Balagha) and Logic (Mantiq) (Bruinessen, 2004).

What is unique about Kitab Kuning is not only the language and content, but also the learning method. According to Dhofier (1990), Kitab kuning is taught traditionally by the Bandongan and Sorogan methods. Bandongan differs from Sorogan in terms of the intensity of guidance given by the kyai to his students. In the Sorogan method, the intensity and guidance are greater than in Bandongan. Because of this, only a few students attended the Sorogan reading, around 1-10 people. Whereas in Bandongan the number of students is more and tends to be unrestricted. In this method, the kyai just reads the content (Matan) of a book and translates it into Javanese (later also Indonesian) and the students listen and give notes on the book they are reading.

In the modern era, most Pesantrens in Indonesia, including in Sukabumi, have implemented educational modernization. Nevertheless, the tradition of reading the Kitab is maintained given the vital position of Kitab Kuning in determining the legitimacy of a kyai and the pesantren he cares for. (Dhofier, 1994; Madjid, 1997; Woodward et al., 2010) Early studies on the modernization of pesantren in Indonesia generally looked at aspects of updating learning methods, whether implementing the madrasa system or not. In its development, most of the traditional pesantren have combined the madrasa system with the study of the Kitab Kuning. (Dhofier, 1982) However, recent studies have discussed the modernization of pesantren in the context of the integration of pesantren into the national education system. After the New Order era, various government policies in the Reformation era had formally confirmed pesantren as an integral part of the national education system. (Azra et al., 2006)

Changes in political policy regarding Pesantren inevitably affect how their leaders (kyai, ajengan) respond to internal policies at Pesantren, including in the teaching of Kitab Kuning. Pesantren leaders generally exercise caution in directing change so that social integration and harmony are maintained (Shrestha, 2020). However, the dominant social and political changes in the external environment of the pesantren have somehow encouraged the kyai or ajengan to make several adaptations. (Shrestha, 2020)

How Pesantren responds to these external dynamics in carrying out the strategies and methods of reading Kitab Kuning is a problem that has not been explored much in research on Pesantren and modernization. The study conducted by Amrizal at three Pesantrens in Pekanbaru in 2017 was one of the few studies that provided important information on this issue (Amrizal, 2017). This study shows how government policy towards Pesantren and Kitab Kuning influences the orientation of Pesantren in responding to Kitab Kuning. Pesantren in Pekanbaru, which initially ruled out reading Kitab Kuning because of demands to maximize learning outcomes in schools and madrasas, have instead encouraged the study of Kitab Kuning among their students.

While the studies above focused on their research on Pesantren that have fully integrated the school system into it, this paper attempts to compare patterns of reading of the Kitab in Sukabumi between Pesantren that have implemented the madrasa system and those that are still purely reading the Kitab. Thus, the results of this study can provide a more complete understanding of the patterns of study of Kitab Kuning in various typologies of traditional Pesantren in Indonesia. Apart from that, this study is also expected to

enrich the study of Pesantren in the Sukabumi area which really needs to be further developed.

METHOD

This article originates from the results of field research at 6 Pesantrens in the City and Regency of Sukabumi for four months (April-August 2022). This study uses qualitative methods in data collection and analysis. Primary data was obtained by conducting in-depth interviews with research informants who were caregivers/clerics/ajengan of the studied pesantren. In addition to the caregivers, in-depth interviews were also conducted with selected pesantren teachers, students, and alumni. Preliminary data obtained from interviews were analyzed by utilizing available theoretical information about pesantren and educational modernization.

In this study, six pesantrens were selected in Sukabumi, consisting of three pesantrens in the Regency area and three pesantrens in the Municipal area. Pesantren in the district area consisted of 1) Pesantren Sunanulhuda Pesantren, Cikaroya, Cisaat; 2) Pesantren Al-Aman, Cimanggu, Jampang; and 3) Pesantren As-Salafiyah, Babakan Tipar, Cisaat. The selected pesantrens from the municipality area consisted of: 1) Pesantren al-Nidzom, Selabintana, 2) Pesantren Syamsul Ulum, Gunung Puyuh; and 3) Pesantren At-Tafsiriyah, Tipar. Table 1 below describes the names of the selected pesantrens, their locations, and the reasons for their selection.

Table 1. The names of the Pesantren (P) in Sukabumi studied, their locations and reasons for choosing them

Pesantren Name	Location	Reason for selection
1. Pondok Pesantren Syamsul Ulum	Gunung Puyuh, Gunung Puyuh, Kotamadya Sukabumi	The oldest Pesantren in Sukabumi. Established in 1934. The number of students is quite a lot, thousands. Adaptation to modernization is large
2. Pondok Pesantren Assalafiyah	Cisaat Kabupaten Sukabumi	This pesantren, founded in 1939, has a large number of students. In the context of adaptation, this pesantren carries out minimal adaptations and maintains a lot of its originality in the study of Kitab Kuning
3. Pesantren At Tafsiriyah	Tipar, Kotamadya Sukabumi	Established in 1968, the number of students is small. Adaptation to modernization is classified as moderate
4. Pondok Pesantren Sunanul Huda	Cikaroya, Kabupaten Sukabumi	Founded in 1935, the number of students is quite large, and has experienced a moderate adaptation, where the authenticity of reading Kitab Kuning is still maintained
5. Pondok Pesantren An-Nidzom	Salabintana, Warnasari, Kotamadya Sukabumi	Founded in 1968, this pesantren still maintains the authenticity of Salafiyah, namely reading Kitab Kuning.
6. Pondok Pesantren Al-Aman	Cimanggu, Jampang, Kabupaten Sukabumi	Established in 1954, the Pesantren is located in the district area that is farthest from Sukabumi City. The number of students is quite large.

FINDINGS AND DISCUSSION

Pesantren Adaptation to Educational Modernization in Sukabumi

Like most Pesantren in Indonesia, in response to the modernization of education, Pesantren in Sukabumi have remained loyal to maintaining the tradition of reading Kitab Kuning which has been a tradition in the Priangan region. However, these pesantren differ in terms of their degree of adaptation to educational modernization. The four pesantrens studied chose to combine formal education with reading of Kitab Kuning. The four pesantrens are Pesantren Syamsul Ulum, Gunung Puyuh; Pesantren at-Tafsiriyah, Tipar; Pesantren Sunanulhuda, Cikaroya; and Pesantren al-Aman, Jampang. The other two pesantrens chose to focus only on studying the Kitab. The two pesantrens are Pesantren An-Nidzom, Selabintana, and Pesantren Assalafiyah, Babakan Tipar.

Pesantren that adapt to the modern education model all carry out formal religious edu-

cation by following the curriculum and provisions of the Republic of Indonesia Ministry of Religion. However, of the four pesantrens, only Pesantren Syamsul Ulum, Gunung Puyuh, which separately organizes general education. This Pesantren began introducing general education in 1986 by opening a Higher Economics Middle School (SMEA), which later changed its name to a Vocational High School (SMK). In addition, the Pesantren also opened a College of Social and Political Sciences (STISIP). The SMK and STISIP students are not required to study at Pesantren and take part in Kitab Kuning reading program as Madrasah Tsanawiyah/Mts (Secondary High Madrasah) and Madrasah Aliyah/MA (Senior High Madrasah) students are required to attend all the pesantren activities. (Shaleh, 2018)

Pesantren Syamsul Ulum is one of the oldest Pesantren in Sukabumi. It was founded in 1934 by KH Ahmad Sanusi, a prominent Indonesian freedom fighter from Priangan. KH. Ahmad Sanusi was born in Kewedanan Cibadak, Sukabumi in 1881. He died on Gunung Puyuh in 1950 after returning from Yogyakarta, the city where he and the leadership of the Republic of Indonesia at that time temporarily resided as a consequence of the Renville agreement in 1948. His trip to Yogyakarta was in his capacity as a state official, namely a member of the Central Indonesian National Committee (KNIP). (Shaleh, 2018) Due to his services for Indonesian independence, Ajengan Sanusi, or also known as Ajengan Cantayan, received the Mahaputra Star Medal of Honor from the President of the Republic of Indonesia in 2009. (West Java Tribune, 2020; Viva.co.id, 2009)

Since its inception, Pesantren Syamsul Ulum has been introduced by Ajengan Sanusi with an update in the implementation of Kitab study. Ajengan Sanusi changed the procedure for reading the Kitab which was previously usually done by the students while sitting or lying prone on the floor (ngadang) by implementing a classical system, where the students sat on a bench and read the books placed on the table. Apart from that, Ajengan Sanusi also introduced a leveling system. The books are taught to the students in stages according to the level of ability and understanding -- from the first, second, and third levels, all of which are taken for 9 years.

This pattern continued until the kyai died in 1950, and was continued by his successors until the era of modernization of education in Pesantren emerged several decades later. In 1976 Pesantren Syamsul Ulum organized Madrasah Tsanawiyah (MTs), followed by Madrasah Aliyah (MA). In the following years, an Islamic College (STI) was established, which has now opened a Postgraduate Program (S2) with Islamic Family Law (HKI) and Islamic Religious Education (PAI) study programs. The Pesantren has gone through six leadership periods. Today the leadership of the pesantren is held by Dra.Hj. Neni Fauzia SA, M.Ag, who started her leadership era in 2018. (ps.staisyamsululum, t.t.)

Another Pesantren in Sukabumi that combines Kitab study with formal education is Pesantren Sunanul Huda, located in Cikaroya, Cisaat District. Pesantren Sunanul Huda (commonly known by the abbreviated name "Suhu") was founded in 1936 by KH Uci Sanusi (Born 1905), a prominent Islamic scholar and preaching figure in Sukabumi. Mama Uci, as the students at that time called him, was a student and confidante of KH Ahmad Sanusi, the founder of Pesantren Gunung Puyuh. Evidently, when Ajengan Sanusi founded a pesantren in Kampung Genteng Babakan Sirna in 1921, Mama Uci was entrusted with caring for Pesantren Cantayan which was the legacy of Ajengan Ahmad Sanusi's family. (Beritalangitan.com, 2016)

The modernization of education at Pesantren Sunanul Huda began in the second generation. It was KH Buya Dadun Sanusi, Mama Uci's only son, who took over the leadership of the pesantren after Mama Uci died in 1965. Now Pesantren Sunanul Huda has developed Early Education, Madrasah Ibtidaiyah/MI (Elementary Madrasah), Madrasah Tsanawiyah (MTs), to Madrasah Aliyah (MA). The Pesantren also organizes Raudhatul Athfal (RA) education at the kindergarten level.

Currently, Peantren Sunanul Huda, led by KH. Fikri Ali Majid, one of the sons of the late Buya Dadun Sanusi, who died in 2004. Pesantren Suhu students currently number approximately 1300, boys and girls. The students of MTs and MA are required to stay in

the Pesantren dormitory while attending schools and participating in Kitab Kuning reading program. This policy was only implemented in the last few years after the pesantren leaders realized that the uniformity applied for all students was necessary to support the effectiveness of education in Pesantren. Previously, they accepted MTs and MA students who went back and forth, or santri "Dug-Dag" in the Sundanese term.

The third Pesantren that also organizes formal education is Pesantren Al-Aman, Jampang, Sukabumi Regency. Located in the south of Sukabumi, precisely in Cimanggu, Jampang District, which is 60 KM from Sukabumi City, the pesantren Aman was founded in 1954 by KH Muhammad Fudholi. Currently, it has 500 students and the management is held by the son of Ajengan Muhamamd Fudholi, namely KH. Muhamad Anshory Fudholi, an alumnus of Pesantren Tebuireng, Jombang, East Java.

The Pesantren runs Madrasah Tsanawiyah (MTs), Madrasah Aliyah (MA), Madrasah Ibtidaiyah (MI), and Raudhatul Athfal (RA). Unlike Sunanul Huda, Pesantren Al-Aman does not require all MTs and MA students to live in dormitories. Some students from the villages around the pesantren dormitory returned to their homes after finishing their lessons at school. However, they are allowed to attend Kitab reading together with the students who live in the dormitory.

The fourth Pesantren that follows educational modernization in pesantren is Pesantren At-Tafsiriyyah located in Tipar Village, Sukabumi Municipality. Compared to the three pesantren described above, in terms of age the this Pesantren is classified as the youngest. It was founded in 1968 by KH. Ilyas Tafsirry, a kyai, memorizer of the Qur'an (hafidz), and Islamic preaching figure from Tipar, Sukabumi. Currently, it has organized Madrasah Tsanawiyah (MTs), which now has around 120 students. MTs students are required to live in dormitories and take part in Kitab Kuning reading program. In addition to Tsanawiyah students, it also accepts students who purposely study only to recite Kitab Kuning, even though the number is relatively small.

In terms of the speed of response to the educational modernization, the four pesantren vary. Pesantren Syamsul Ulum, Gunung Puyuh, was the first to modernize religious education in Pesantren. MTs Syamsul Ulum was founded in 1976 as a result of adjustments to the 4-year Religious Teacher Education Program (PGA), which is subordinate to the Ministry of Religious Affairs (MoRA). (Shaleh, 2018) Following nine years later, 1985, Pesantren Al-Aman founded MTs. Pesantren Sunanul Huda only organized MTs and MA in 1997. However, previously students and female students were still allowed to study in schools outside the pesantren, such as MTs and MA Yayasan Tarbiyah Islamiyah (YASTI) located on Jalan Veteran, Cisaat, Sukabumi, Madrasah at Pesantren Al-Mashturiyah or at Pesantren Syamsul Ulum. Pesantren At-Tafsiriyyah, Tipar, is classified as the slowest in modernizing its education. They established MTs just recently in 2008.

Pure Salafiyah Pesantren

Meanwhile, the two other Pesantrens which were the objects of this research chose to be faithful in maintaining the study of the Kitab without combining it with formal education. The first is Pesantren An-Nidzom which is located on Jalan Selabintana, in the Sukabumi City area, and the second, Pesantren Assalafiyah, located in the Regency area, in Babakan Tipar. Pesantren Assalafiyah is located adjacent to Pesantren Sunanul Huda and Pesantren Al-Masturiyah, which are both located in Cisaat District, Sukabumi Regency.

Pesantren An-Nidzom was founded in 1968 by a charismatic kyai named KH Abuya Abdullah Mukhtar (Abuya Mukhtar) or Ajengan Panjalu. Until now, at an old age, Abuya Mukhtar is still actively caring for Pesantren and teaching the Kitab to thousands of his students. Unlike the other Salafiyah pesantren which provide formal education within the pesantren, An-Nidzom chose to focus only on teaching the Kitab.

Meanwhile, Pesantren Assalafiyah, in terms of age, is much older than Pesantren An-Nidzom. It was founded in 1939 by KH. Abdullah Mahfudz, a Muslim scholar who is known as a Mantiq (Logic) expert and masters the debate on Fiqh issues. Ajengan Mah-

fudz, he was called, studied with several great kyais, such as KH Masthura, founder of Pesantren Al-Masthuriyah, KH Ahmad Sanusi, founder of Pesantren Gunung Puyuh, and Habib Sheikh bin Salim Al-Atthas, a scholar from Yemen, who was also a teacher of many kyais in Sukabumi.

After the death of Ajengan Mahfudh, the Pesantren was led by his son, KH. Ahmad Makki, who took care of it until he died this year (2022). Currently Pesantren Assalafiyah has around 346 students (boys and girls). As in Pesantren An-Nidzom, the Assalafiyah students focused on studying the Kitab. However, its leaders still allow their students to attend schools outside the pesantren, and require them to recite the Kitab in the afternoon after they have finished studying at their respective schools.

In fact, until now, according to one of Pesantren Assalafiyah's caregivers, 80% of the students study at the MTs or MA which are outside the pesantren. Mainly at the closest Pesantren, such as Pesantren Al-Masthuriyah which provides a variety of formal education at various levels. Several years earlier, some of Assalafiyah's students attended Pesantren Sunanul Huda's MTs and MA. However, since the last two years they have no longer attended school there because the leadership of Suhu decided to no longer accept "Dug-Dag" students."

Patterns of Studying the Kitab as the Impact of Educational Modernization

Preserved Old Patterns

In responding to the modernization of education that has been going on since the early 1970s, the pesantrens studied are equally committed to maintaining the tradition of reading Kitab Kuning that has existed since they were founded and inherit the traditions of Pesantren that have been going on in Java for more than a century. As is generally known, the Kitab read contain the doctrines and teachings of Ahlussunnah wal Jamaah (Aswaja). The Kitab are usually divided into two broad categories: books that contain the science of tools, which have an instrumental function for reading Islamic or doctrinal science Kitab. Instrumental sciences include Nahwu (Syntax), Sharaf (Morphology), and Balaghah (Rhetoric), all of which were written by classical scholars in Arabic without a vowel alias bald. Doctrinal Kitab include books of Fiqh (Islamic law), books of Ushul Fiqh (Islamic jurisprudence), books of Tawhid, books of Hadith and Mustalahul Hadith (Key Concepts in Hadith Science), books of Interpretation, and the books of Akhlaq and Sufism.

In terms of the learning method, the six Pesantrens still maintain the old ways in which Kitab Kuning is read by the kyai or ustadz while the students hold the same book, listen to the cleric's explanation, while taking notes between the lines, translating word for word into Javanese (in some pesantren in Sundanese) or Indonesian.

In the tradition of the pesantren in Priangan, this literal translation activity is known as "ngalogat." In the classical method, this learning model is called Bandongan which is usually applied in reading with many students and is usually for the introduction stage. Meanwhile, for deepening, a small number of students will face the kyai bringing certain books to be read in front of him in order to get an examination and assessment of whether the way of reading is in accordance with the rules of the language or not. This method is known as Sorogan. Santri who have reached certain standards or special students who are cadres to become kyai are given the opportunity to do Sorogan before the kyai, as well as to listen to explanations of the meaning or interpretation of the contents of the book.

Another method that is still being used today is memorization. This method is usually devoted to the sciences of tools where the Nahwu and Sharaf rules must be memorized, before the concept is understood. Nahwu books, such as Jurumiyah, Imrithi, and Alfiyah Ibnu Malik, were deliberately arranged by their authors in the form of rhyming verses (Nadzom) to make it easier for students to memorize them.

The classic books read today by students in Pesantren are still the same as the books read by students since the pesantren tradition strengthened in Java around the early 19th

century. Most of these books were written by Arab scholars who lived between the 13th and 16th centuries AD. However, there are several books written by the Islamic scholars of the Archipelago (Ulama Nusantara), which were also studied in Pesantren. One of them is the Kitab of Tijan Al-Darari written by Sheikh Nawawi al-Bantani (19th Century), a book that explains (syarah) the Kitab of Tawhid compiled by an Egyptian scholar, Shaykh Ibrahim Al-Bajuri, who lived in the 18th century.

Table 2 shows the books read in the six pesantrens studied. Table 2 contains the names of the Books in Tool Science according to the fields commonly known in the pesantren tradition, namely Nahwu (Syntax), Sharaf (Morphology), Balaghah (Rhetoric) and Mantiq (Logic).

Table 2. List of Kitab Kuning of Tool Science studied at Pesantren in Sukabumi according to division and level

Subjects /Levels	Nahwu (Syntax)	Sharaf (Morphology)	Balaghah & Mantiq
Beginner (<i>Ibtidai</i>)	- <i>Awamil</i> - <i>Jurumiyah</i>	- <i>Matan Bina</i> - <i>Syarah Matan Kaelani</i> - <i>Amsilah Tashrifiyah</i>	
Intermediate (<i>Wustha</i>)	- <i>Imrithi</i>	- <i>Nadzam Maqsud</i> (<i>Yaqulu</i>) - <i>Kifayah al-Ashab</i>	- <i>Al-Sulam al-Munauroq</i> (<i>Mantiq</i>)
Advanced (<i>Ula</i>)	- <i>Alfiyah Ibnu Malik</i>	- <i>Hillul Ma'qud Syarah</i> <i>Nadzam Maqsud</i>	- <i>Jauhar Maknun</i>

It

should be noted here, not all classic books on linguistics and rhetoric are studied in Pesantren, even though some kyai or senior caregivers are familiar with them. Arabic linguistic books, even though they are in the classical category, such as Al-Khashaish by Ibn Jinni or Maqayis al-Lughah by Ibn Faris are not read. The Balaghah books which are very famous in Arabic literature, such as Dalailul I'jaz and Asrarul Balaghah by Abdul Qahir Al-Jurjani (12th century AD), were probably read after the students continued their studies at the university, majoring in Arabic Language and Literature. However, especially for Balaghah, the senior students read the Kitab Jauhar Maknun, which was written by Abdurrahman al-Akhdhari, a Balaghah expert from al-Jazair who lived in the 16th century. It is known that this book is an abridged version (mulakhash) of al-Sakkaky's Miftahul Ulum Book (13th century AD) which was indeed very influential in the Arab world so that it produced many summaries and explanations (Syarah). ('Atieq, 1985, 2009)

Table 3 below shows a list of books on Islamic sciences read in the studied Pesantrens. These books contain several postulates, explanations, and interpretations of classical scholars which are deduced from the main sources of Islamic teachings, namely the Qur'an and the Hadith of the Prophet. These arguments and interpretations are classified according to the divisions and stages known in the pesantren tradition. Namely, the field of Fiqh and Usul Fiqh, the field of Monotheism (Tawhid), the Field of Tafsir-Hadith, and the Field of Akhlaq-Sufism.

In addition to the traditional patterns above, the old pattern of reading Kitab Kuning that is still being maintained is the reading given by caregivers to congregations from the general public (male and female). Classes are usually held once a week or twice a week. The book read varies from pesantren to pesantren. Each pesantren tends to display uniqueness in terms of the books studied. At Pesantren Sunanul Huda, for example, the study of the Kitab for the general public is focused on Tafsir Jalalayn which is read from the 1st to the 30th Juz (Part). Pesantren Al-Aman, Jampang, specializes in reading the Kitab Ihya' Ulumuddin, the master piece by Imam al-Ghazali.

Table 3. List of Kitab Kuning of Islamic Sciences studied at Pesantren in Sukabumi according to Division and Level

Subjects Studi / Levels	Fiqih-Ushul Fiqih	Tawhid	Tafsir-Hadits	Akhlaq-Tasawuf
Beginner (Ibtidai)	- <i>Safinatun Naja</i>	- <i>Tijan Al-Darari</i>		- <i>Akhlaq lil Banin</i> - <i>Hidayah al-Adzkiya</i>
Intermediate (Wustha)	- <i>Fathul Qarib</i> - <i>Al-Sulam fi Ushul Fiqh</i> - <i>Latoif al-Isyaroh</i> - <i>Tuhfah al-Ahbab</i>	- <i>Kifayatul Awwam</i> - <i>Sulam al-Taufiq</i> - <i>Goyah a-Bayan</i>	- <i>Manzumah al-Baiquniyyah</i>	- <i>Ta'limul Mu-ta'allim</i> - <i>Minhajul Abidin</i>
Advanced (Ula)	- <i>Fath al-Mu'in</i> - <i>Kifayah al-Akhyar</i> - <i>Jam'u al-Jawami'</i> - <i>Ghayah al-Bayan</i> - <i>Fawa'id al-Makiyyah</i>	- <i>Jauhar Tauhid</i> - <i>Tuhfatul Murid</i> - <i>Umm al-Barohin</i> - <i>Lubab al-Tauhid</i>	- <i>Tafsir Jalalain</i> - <i>Riyadh al-Sholihin</i> - <i>Minhat al-Mugiths (Musthalah)</i>	- <i>Minhajul Abidin</i> - <i>Hikam</i>

. Pesantren An-Nidzom reads Kitab Maurid Al-Dzom'an, a book containing hundreds of questions and answers on Fiqh issues compiled by Abuya Abudllah Mukhtar, Caretaker of Pesantren An-Nidzom. This book was written in Arabic and combined with a translation into Indonesian. Because there are many enthusiasts, the book, which is compiled in 3 volumes, has been reprinted 16 times until this report was written. (Mukhtar, 2021) While in Pesantren Syamsul Ulum, the general audience listen to Kitab Raudhatul Irfan, a Sundanese Tafsir book compiled by Ajengan Ahmad Sanusi, the founder of Pesantren Gunung Puyuh. (Sanusi, t.t.)

New Patterns of Learning Kitab Kuning

Besides confirming the old patterns that are still maintained in all the pesantren studied, this study shows several findings related to new patterns in terms of learning Kitab Kuning as a result of the adaptation of pesantren in Sukabumi to modernization of education. These patterns include the application of new methods in studying Kitab Kuning, the application of integrated Kitab learning strategies, and the grouping of students based on their abilities in implementing the Kitab study program.

Application of the "Amtsilati" Practical Method

The Amtsilati method is a practical method in order to be able to master Arabic grammatical rules so that it can make it easier for students to read and understand the Qur'an and Kitab Kuning. This method is an innovation by KH Taufiqul Hakim from Jepara who compiled his method around 2002. The original manuscript from Amtsilati, which in Indonesian means 'examples from me', has been taught in several Pesantrens in East Java. It has also obtained valuable inputs from a several kyai, such as KH Moh. Ilyas Ruhiat, Caregiver of Pesantren Cipasung Tasikmalaya, KH. M.A Sahal Mahfudh, Caregiver of Pesantren Maslakul Huda, Kajen, Pati, and KH. M. Salman Dahlawi, Caregiver of Pesantren Al-Manshur, Popongan Klaten. The book "A Practical Guide to Reading Kitab Kuning" for beginners entitled "Amtsilati" was first published in 2003 and has been distributed to many Pesantrens in Indonesia and even in several neighboring countries, such as Malaysia and Thailand.

The Amtsilati method was also introduced at Pesantren in West Java, one of which was at Pesantren Assalafiyah, Babakan Tipar, Sukabumi. It was KH Taufiqul Hakim himself who introduced the method by holding an Amtsilati seminar at Pesantren Assalafiyah in 2004, which at that time was under the leadership of the late Ajengan Makki who died last April 2022. The seminar received a good reception from hundreds of pe-

santren clerics from Sukabumi, Bogor, and even Jakarta, who attended the event. Ever since the Amtsilati Method has been implemented in several Salafiyah Pesantren in Sukabumi. Of the six Pesantrens studied, it was found that two Pesantren applied it: Pesantren Assalafiyah himself and Pesantren An-Nidzom, Selabintana. Both are pesantrens that implement a pure Salafiyah system.

At Pesantren Assalafiyah, Babakan Tipar, the Amtsilati Method is taught to students in the early phase before the study of Kitab Kuning begins. According to the compilers of this practical method, the time needed to complete the five volumes of Amtsilati is nine months. However, in practice, it depends on the students. Some students have succeeded in memorizing in six months. Some who are strong in their memorization, only need three months. After they memorized the Amtsilati, then the students read the Nahwu and Sharaf Books, according to their rank, starting from Jurumiyah, Imrithy, to Alfiyah. At the same time, they also started reading the Classical Books (Thurats) required by the pesantren.

According to Kyai Lilip, Assalafiyah's caretaker, the Amtsilati method is quite effective in helping students who are mostly burdened with schoolwork in the morning to read Kitab Kuning more easily. The reason is, they already know the basic rules of Arabic Grammar and are used to practicing its application in examples taken from the appropriate verses of the Qur'an so that when they read it again in Kitab Kuning they do not feel foreign to it. They also no longer just memorize the books, but also understand their meaning. This is because in the Amtsilati Method, they not only memorize the verses in Arabic but also memorize the translations in Indonesian or Javanese/Sundanese. Table 4 shows examples of couplets in Amtsilati's book which contain Arabic grammar rules and their translations in Javanese.

Tabel 4 Examples of Arabic Grammar Rules in the Amtsilati Method Book and Its Translation in Javanese

No	Verses	The translation in Javanese
1	هَٰكُ حُرُوفُ الْحَزْرِ وَ هِيَ مِنْ اِلٰي حَتَّىٰ خَلَا حَاشَا عَدَا فِي عَنْ عَلِي	<i>Huruf. Jer iku rupane <u>Min</u>, lan <u>Ila</u> <u>Hatta</u>, <u>Khola</u>, <u>Hasya</u>, '<u>Ada Fii</u>, '<u>An</u>, '<u>Ala</u></i>
2	مُذْ مُنْذُ رَبِّ اللّٰمِ كَيْ وَ اُوْ وَ تَا وَ الْكَافُ وَ الْبَا وَ لَعْلُ وَ مَتِي	<i><u>Mudz</u>, <u>Mundzu</u>, <u>Rubba</u>, <u>Lam</u> lan <u>Kai</u>, <u>Wawu</u> lan <u>Ugo Kaf</u>, <u>ba</u> lan <u>La'alla</u> lan <u>Mata</u></i>

Before learning the Amtsilati Method, the caregivers first ensure that the students have passed reading the Qur'an properly and correctly. The students who are still in MTs appear to be faster in memorizing Amtsilati and absorbing key concepts of Arabic Grammar than students who are studying at the Aliyah level. Consequently, they also memorize Alfiyah's verses faster. On average, those who finish MTs have been able to memorize 300 Alfiyah verses. Those who continue to the MA level can continue the rest of their Alfiyah memorization until they graduate.

At the Sunanul Huda, Attafsiriyyah and Al-Aman Pesantren, the awareness to increase the effectiveness of learning Kitab Kuning has surfaced. Some caregivers have tried to apply their own methods. At Attafsiriyyah, before reading, translating, and memorizing the verses of the Jurumiyah or Imrithy and Alfiyah, the students are first provided by caregivers with the basic framework of the Nahwu rule which is delivered as an introduction. They were given an understanding of the basic framework which contains a kind of summary of the Nahwu rules in chart form so that the students do not lose perspective when reading Kitab Kuning, but on the contrary keep in mind the basic concepts. Indeed, the problem that is being complained about in today's study of Kitab Kuning is that students are required to memorize a book, such as Alfiyah, but they do not understand its contents well and therefore fail to apply it in reading and understanding other classic books.

Integration of Kitab Reading into the Curriculum in Formal Schools

In research conducted by Amrizal (2017) in Pekanbaru, several Pesantren, such as Pesantren Babussalam Pekanbaru, have made a breakthrough in the pattern of reading Kitab Kuning by incorporating it into religious lessons according to the field of study being taught. In other words, they have tried to implement a strategy of integrating the study of Kitab Kuning into the school curriculum which refers to the Ministry of Religious Affairs (MoRA) Module. How technical is the implementation, this study does not provide details. (Amrizal, 2017)

A similar strategy is also found in Pesantren Attafsiriyyah, but with some differences. In Pesantren Babussalam, after finishing reading Kitab Kuning in class, students no longer have the obligation to read Kitab Kuning after leaving school. Whereas in Attafsiriyyah, students are still required to read Kitab Kuning in their respective dormitories after leaving school. Reading Kitab Kuning in class does not replace the MoRA module, but serves to introduce references in the form of arguments or opinions of scholars from the statements contained in the module. Thus, the students are expected to realize that the material contained in the MoRA module has a connection with the contents of Kitab Kuning which is studied in Pesantren. The reading of Kitab Kuning using the Bandungan method is still carried out in the Kobong or student dormitory after school. It should be noted that this integration strategy only applies to Pesantren Attafsiriyyah. The other Pesantrens separate the school system from the Kitab study system.

Grouping of Santri Based on Ability

The Pesantrens studied carried out various classifications and rankings of students who took part in the study of Kitab Kuning. There are those who divide it into ages, as was done by Pesantren Assalafiyah, between the ages of Tsanawiyah and Aliyah and above. Some divide it based on their ability to recite the Qur'an and read Kitab Kuning, such as Sunanul Huda, Syamsul Ulum, An-Nidzom, and Attafsiriyyah. There are also those who do not apply groupings, as was done by Al-Aman, Jampang.

Pesantren Assalafiyah separates Tsanawiyah and Aliyah students from the start in studying Kitab Kuning. Apart from psychological reasons to avoid bullying which is often done by senior students towards junior students when they are merged, the separation is also done to make the intensive reading program more effective. The Caregiver of Pesantren Assalafiyah assesses that the Tsanawiyah-aged students after being separated from their seniors are more effective in receiving Kitab Kuning lessons than when they were still put together. They are on average more motivated and faster in memorizing the Amsilati Method and memorizing Alfiyah than senior students. Therefore, the parenting of the santri gives the name of the Tsanawiyah santri group with *Insan Kamil* which literally means "perfect human being". In this name, there is hope that they can achieve the ideal goal of reading Kitab Kuning, namely to produce scholars who are specialized in Islamic studies (*yatafaqqahu fi al-dien*). It seems that these signs of hope have materialized, as can be seen from the average ability of *Insan Kamil* students who are good at reading the Kitab. After graduating from Tsanawiyah, most of the *Insan Kamil* students continued studying to Madrasah Aliyah (MA), and inhabited the dormitories of more senior students where they showed better performance than other students who entered the pesantren after graduating from Tsanawiyah/Aliyah or SMP/SMA from outside the pesantren.

Apart from Al-Aman, three other Pesantrens divided the students who participated in the Kitab study based on their ability to recite the Qur'an and their level of proficiency in reading the basic Kitab. The students of Sunanul Huda were first tested for their ability to recite the Al-Qur'an and Kitab Kuning. If they are not yet able to recite the Qur'an, they will be placed in a preparatory class regardless of age. Tsanawiyah and Aliyah students sit in separate rooms while studying at formal schools, but can join the same class when reading the Kitab according to their ability.

In Sunanul Huda, participants in the study of Kitab Kuning attend the Salafiyah class

(Kitab Kuning) which is divided into five levels: beginner 1 and 2 (*Ibtida' Awwal and Ibtida' Tsani*), Intermediate 1, 2 and 3 (*Tsanawiyah Awwal, Tsani, and Tsalits*). The students generally start from the Ibtida' Awwal class, but for those who have mastered some of the Basic Kitabs, such as Jurumiyah, there are those who go straight to Ibtida Tsani or go directly to Tsanawiyah Awwal. However, based on the provisions, the highest maximum students can start from the Tsanawiyah Awwal class or in another level called the Middle Class (*Wustha*), even though they have memorized Alfiyah. Madrasah Aliyah students who have completed their schooling period are not required to continue the Salafiyah class if they have not completed all available levels. However, several of them, even though they had not finished the Salafiyah class, continued their study at Sunanul Huda, while continuing their studies at the nearest tertiary institution. After completing the final class, namely Tsanawiyah 3, alumni of the Kitab study are required to serve to teach the Kitab in the Ibtida Preparatory and Ibtida' 1 classes, and are even required to become homeroom teachers (*Mustahiq*).

Like Sunanul Huda, Pesantren Assalafiyah divides the Kitab study class into five groups. However, lately the naming of rankings is no longer made like in Sunanul Huda, but is sufficient with grades 1, 2, 3, 4, and 5. In Assalafiyah, some of the senior high school age students and above are less motivated to move up in class in the study of Kitab Kuning. There are those who read one book for 1-2 years and are reluctant to move to a higher level because they do not want to be burdened with additional targets while they are already burdened with learning assignments at the schools they attend outside the pesantren.

Three other Pesantrens, An-Nidzom, Attafsiriyah, and Syamsul Ulum, divide the levels into three classes: Beginner, Intermediate, and Advanced Classes. The three levels in An-Nidzom are referred to in Arabic respectively as follows: *qismu awwal (beginner group)*, *qismu tsani (secondary group)*, and *qismu tsalits (tertiary group)*. Beyond this level there is a preparatory class called *I'dady*. In the last class (*qismu tsalits*) the students have read advanced books in the field of tools and Islamic sciences. In the field of Fiqh, students of this class have read major books such as Tuhfatul Muhtaj, Fathul Wahhab, Mahalli, etc.

Unlike the five pesantrens mentioned above, Pesantren Al-Aman does not apply groupings and rankings in the study of Kitab Kuning. All students who recite Kitab Kuning gather at the mosque to read the same book. The difference is the book that is read. However, it is not strictly defined, as in Sunanul Huda, for example, who is allowed to read certain books. Anyone who feels capable is allowed to take part in the reading which is generally carried out using the Bandongan method as previously described. However, special classes are only applied to students who are considered proficient and are deliberately recruited to become clerics or kyai. The reading is carried out in a Sorogan manner as the mechanism has also been explained.

CONCLUSION

The patterns of reading Kitab Kuning in the Pesantren studied varied according to their level of adaptation to the modernization of education in the pesantren. Pesantren with the lowest adaptability are higher in caring for the tradition of reading Kitab Kuning, while those with high adaptation try to create a balance between the development of formal education and the reading of Kitab Kuning.

As a result, Pesantrens are trying to maintain the tradition of reading Kitab Kuning using the Bandongan, Sorogan and memorizing methods. The books studied are also the same as those studied by students since the 19th century in Java and Priangan. Most of the Aswaja doctrinal books were written by classical Arab scholars, and a small number were written by Indonesian Ulama. In addition, readings for the general public once or twice a week are maintained where each pesantren tries to display its uniqueness in the choice of books studied.

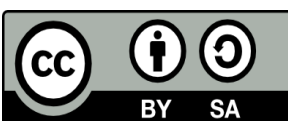
On the other hand, the response to modernization has led to creativity and innovation in maintaining the effectiveness of reading Kitab Kuning. However, what is interesting

from the findings in this research is that pure Salafiyah Pesantren actually try to apply modern methods in their efforts to make the study of Kitab Kuning more effective, while Pesantren that combine Salafiyah with formal education emphasize more on old patterns of reading with some adjustments in learning organizations. These new patterns include: 1) the application of a practical method of reading Kitab Kuning known as "Amsilat; 2) integrating the reading of Kitab Kuning into the Madrasah curriculum; and 3) Application of grouping students based on ability and age in order to increase the effectiveness of learning Kitab Kuning.

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